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Of the Church · By the Church · For the Church

Luther League Review

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Of the Church—By the Church—For the Church

Luther League Review

"I Am He That Liveth"

BY REV. GEORGE H. SCHNUR.

BANISHED to the lonely Isle of Patmos, neglected by man, the aged apostle St. John is permitted to look upon things not intended for mortal gaze. The veil which separates the future from us is lifted from before his eyes and he catches a glimpse of "The Living One."

Imagine, if you please, the lonely apostle, of weakened form and whitened hair, in meditation, that Lord's Day. A voice calls him. He turns in wonder—for is that not the same Voice that, many years ago, used to speak to him in tones of loving tenderness? No! there is no mistake. It is, yes, it must be, the Lord Himself! The Son of Man! No wonder that the apostle is overcome with awe and falls at His feet as dead! The inspired writers frequently tell us that mortals in our present

state dare not gaze upon immortality; that finites may alone behold finite deity. The glory is too dazzling, the majesty is too wonderful for the natural eye.

"I am He that liveth and was dead; and behold, I am alive forevermore and have the keys of death and Hades." Ah! John, thou knowest all about it. Thou wast an eye witness; thou heardest the Son of Man reviled and persecuted and unjustly condemned; yea, thou sawest Him sink down under the weight of the cross. The Lord gavest His mother, that thou mayest care for her, and then thou heardest the expiring groan of the Saviour as he hung on that accursed tree. How fresh must all those memories be when John heard the words, "And was dead." How the earth shook and the sun did hide his face and all nature was convulsed. The pall of night, black and sombre, settled down over the earth, because earth's most awful tragedy is now enacted—the Son of God expires in agony! How solemn that day! How glorious that Sabbath Day! The old patriot John remembers it all—Good Friday and quiet Saturday of sorrow and woe, of fear and groans.

"But here is the Living One." The thoughts of the glad resurrection morn come rushing to his mind and thrill his soul as he recognizes that indeed this was the Christ who had arisen on that glad day. How well he remembers the glad surprises of Easter Morn: the women finding the stone rolled away, the sun just rising in the east, all nature putting on a glorious hue, above everything the glory of the angels shining forth. He remembers how he looked into the tomb, saw and believed. The joyous memories of that day are all with him.

The glad fact brought before us is that Jesus lives. He had been really dead. The crucifixion was no chimera of a heated imagination, but was an undoubted, bloody fact. It is The Living One who speaks the words: "*And was dead"!* That death was the worst that could be inflicted. Calvary was a fact; Gethsemane was a fact; so was the resurrection a fact. "I am He that liveth and was dead." Well may our Easter Day be the very climax of the whole Church Year; well may its services be the very climax of all our worship, for it points to the great central fact of Christianity—a Risen Saviour.

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Our light and salvation is of the Lord who is the living source of the strength of our life.

Self-Forgetfulness

We often complain because we do not secure that which we desire, and in thinking upon our condition as being no different from what, in our opinion, it should be, we blame the Lord for his failure to remember us. We make so much of self that we overlook the condition and desolation of others. It may do us good to be reminded of what Helen Keller, the blind and deaf girl, thinks on this subject. "Everything," says she, "has its wonders, even darkness and silence, and I learn whatever state I may be in therein to be content. Sometimes, it is true, a sense of isolation infolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond, there is light and music and sweet companionship; but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers: 'There is joy in self-forgetfulness.' So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness."

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Jesus' Love

In the simple and direct presentation of the truth there is a matchless charm and a superior power. Truth commends itself; and directness and simplicity of presenting it ought to be cultivated more and more by Christian workers. Hon William J. Bryan has said: "I have been impressed with the fact that the heart has as much, if not more, to do with political affairs than the head. That is, that men act perhaps more from sympathy and feeling than from reason. Hence the value of that training which makes the heart right. When the people are taught to revere God and love their fellow men we shall have better government and better laws." So the simple, plain story of Jesus and his love has its power over men's hearts. Here lies a power that never dies; and while old, is new. Tried in the furnace of experience it stands the test. Christ and Him crucified will sway the heart and mind of men.

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The true idea of life is to be as useful as possible with the means at our disposal.

Gethsemane

BY ERLE GREINER.

(Written for THE LUTHER LEAGUE REVIEW.)

Gethsemane! Gethsemane!
Oh, the awful agony,
Oh, the pain and bitter woe
In the garden Thou didst know.

With the Father Thou didst plead
That He rightly You might lead;
"If it be Thy will"—the prayer
Stole upon the midnight air—

"Let this cup my lips go by";
This Thy agonizing cry.
'Twas not so; upon the tree
Thou didst suffer; we are free.

Oh, our God, we give Thee praise;
All our hearts in love we raise;
Take our hearts and let us prove
We are worthy of Thy love.

SATURDAY, APRIL 7.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Romans 5:5.

The great difficulty with which early Christianity had to fight was a false shame. It was on the unpopular side, and youth does not like to be unpopular. The rising generation was in the minority; it was ashamed of its own hopes. How was the Christian hope to be lifted out of this shame? Paul says it could only be done in one way—by the coming into the heart of the spirit of love. And truly Paul is right. Love is the only conqueror of shame. A conviction may penetrate my intellect and yet I may shrink from avowing it. But when it is "shed abroad in my heart" all shame vanishes. When love comes I lift up my head before the world. The unpopularity of the cause becomes to me its glory. Love longs for sacrifice and the unpopularity presents the sacrifice.

PALM SUNDAY, APRIL 8.

"No man can say that Jesus is Lord, but by the Holy Ghost."—I Cor. 12:3.

My soul, art thou seeking a test of whether thou hast the Spirit of Christ? Art thou desirous to know whether the life that dwelt in Him dwells in thee? Not long needest thou wait for an answer. There is a test for thee which is infallible, unimpeachable. Is the Christ of Palm Sunday to thee an object of admiration? Does there rise within thee a thrill of rapture at the sound of His footsteps passing by? Does there wake within thee a flutter of the heart as His voice reaches thine ear? Does there vibrate within thee a chord of music as His accents fall upon thy way? Does there swell within thee an infinite longing to be like Him, to be near Him, to be one with Him? Dost thou feel thyself to be poorer than before, meaner in thine own eyes than ere He had crossed thy path? Then thou art already like Him, thou hast already His Spirit. If thou wert not like Him it would be impossible for thee to see His beauty.

MONDAY IN HOLY WEEK, APRIL 9.

"And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost."—John 20:22.

"When He had said this." Said what? You will find it in the previous verse. "Peace be unto you: as my Father hath sent Me, even so I send you." It was not till He had said this that Christ breathed upon them. Before He gave them the gift of the Spirit's peace He had to tell them the kind of peace they must expect; otherwise they would have been disappointed. He had to tell them that His peace meant what the world calls dispeace—submission to a sacrifice, "as my Father hath sent Me, even so send I you." How had the Father sent Him? From the height to the depths, from heaven to earth, from joy to tribulation, from life to death. The peace which His Father gave Him was a peace that could descend the valley, a peace that could meet the darkness, a peace that could bear the cross. Before I can receive that peace I must be prepared for it. I must learn that His mission is to be my mission too—not the life of luxurious self-indulgence, but the beatitude of the poor in spirit.

TUESDAY IN HOLY WEEK, APRIL 10.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Romans 8:26.

There are times in this human life in which we have not language but a cry, a wail that can find no words, a groaning that cannot be uttered. There is no speech and there is no language; the voice of supplication is not heard; only from the inmost recesses of the soul there rise up unspoken cries which are eloquent in their very speechlessness. They ask for nothing; they know not what they ought to pray for. But Paul says that to ev-

ery one of these cries there is imputed the value of a prayer. Each of them is counted an intercession of the Spirit. The Father translates the lispings of His child into His own language; He imputes to me what I would say if I could speak. He helps my infirmity in asking by reading between the lines. He interprets the groans of the heart not by its feeble capacity for expression, but by the largeness of His own love.

WEDNESDAY IN HOLY WEEK, APRIL 11.

"Grieve not the Holy Spirit of God."—Eph. 4:30.

Spirit of the Holiest, whose perfect love opens Thy heart to the greatest sorrow, let not *me* add to Thy grief. Thou hast wounds enough to bear without receiving one from me. It is divine in Thee to suffer, but it is undivine in me to *make* Thee suffer. Instead of grieving Thee, could I not help Thee to bear? Is there no work that we might do together, are there no labors that we might perform side by side? Is there no sorrow of Thy heart which I could make a sorrow of my heart? Is there no interest in Thee which could become my interest? Is there no care in Thy life which I might be permitted to call my care?

MAUNDAY THURSDAY, APRIL 12.

"Him hath God exalted with His right hand. . . . And we are His witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey Him."—Acts 5:31-32.

The inward life of every Christian repeats the experience of the Master. The Spirit leads every man over the same path from depression into joy. Is there then to be a preliminary period in which we are to have the work without the joy? Yes. We are not all at once to get the Spirit—the freedom, the spontaneity, the gladness of the life divine. That is the gift of the summer, but the winter and the spring come before the summer. The Spirit only comes after obedience has come. We must consent at the outset to go where we do not want to go—to go simply because our Father sends us. We must be prepared for some time to inquire in God's tabernacle before we are permitted to see His beauty. We must expect, like the Son of Man, days in which we shall cry "I thirst." We must enter the kingdom by the strait gate of obedience, by the valley of constraint, by the door on which it is written, "Not as I will, but as Thou wilt."

Yet be still, my soul, thy joy is at the door; after obedience the Spirit comes. Thy prayer shall not always be, "Not as I will, but as Thou wilt." By and by thy will shall be one with the will of thy Father. To-day thou art taking the cup in a trembling hand; if it were possible thou wouldst pass it from thee. But to-morrow thy hand will not tremble; thy heart will not fail; thou shalt say, "I and my Father are one."

GOOD FRIDAY, APRIL 13.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."—Acts 2:33.

Why did He wait till He was exalted? Why did He not shed forth the Spirit from the shades of Gethsemane? It is because no man can impart his spirit in the hour of his depression. In the hour of my depression my spirit is crushed down within my own life; it cannot get out from me. Grief is not contagious; it is an object of pity, but it is not an object of desire. But joy *is* contagious; it imparts itself to others. When the weight is lifted from my spirit my spirit itself is lifted. My own being becomes too small for it. It breaks the boundaries of my solitude and begins to radiate into other lives. It goes forth from me spontaneously, even as from a bird goes forth in song. It becomes an atmosphere around me, and whatever comes near me lives in that atmosphere. My spirit sheds itself forth in the day when it is exalted.

EASTER EVE, APRIL 14.

"For the Holy Ghost was not yet given; because that Jesus was not yet glorified."—John 7:39.

How shall I know whether the Holy Ghost has been given to me? Is there any test by which I can judge of His presence or absence? The passage before us says that there is. It says that the Holy Ghost was not given "because Jesus was not glorified." The proof of the Spirit's absence is an unglorified Christ; the proof of its presence is a Christ who is honored. My soul, hast thou considered this test of the Spirit within thee? Thou art asking often anxiously for a sign of thy union with the Spirit. Thine outward life lags so far behind that it often seems to thee as if God had passed thee by. Yet in these words there is a mine of rich comfort for thee. The first test of the Spirit is not the outward life, but the inward ideal. The life may lag behind, but the ideal can run on before to herald its coming. Thy test of God within thee is the question, Is Jesus glorified? Is there hung up in thy heart a picture of the sinless One? "Oh to be like Him! to be near Him! to be even in the smallest sense partaker of His holiness!" Then within thy heart Jesus is already glorified.

Between Two Friends

An Easter Story

BY J. ETHEL ALBERT.

IT was late in the afternoon of the day before Easter. After the long hours of teaching, Ellen Kellar sat in the living room of her father's home looking out at the restful scene presented by the old fashioned garden that it was his delight to tend, waiting the arrival of a guest for supper. Presently the front door opened and a flushed and radiant young girl came in with an armful of bundles.

"Well, here I am, Miss Kellar, with the results of my Easter shopping," she exclaimed, blithely, depositing her packages on the table with a familiarity that proved how thoroughly at home she was in the household, "and if you could know the trouble I've had to keep these parcels straight, you'd pity me. This awful roll of Easter music kept slipping away from me until I quite lost my temper," as she removed her hat. "I certainly shall be glad when tomorrow is over. I hate this music anyway. I do think Mr. Mason could not have selected uglier stuff if he'd tried. I told him so, too, the other night, after he jumped all over me for 'singing poorly' and for 'lacking interest.' What do you think of that? I felt like telling him that he could find another soprano to sing his old music, but I didn't. I wish now I had. It would have served him right and I sha'n't sing well anyway, because I don't feel like it."

Miss Kellar threw her arm around her pretty pupil and smiled down upon her flushed face with a playfulness that contrasted strangely with the other's very evident heat. Said she, chaffingly: "Anyone who did not know you as well as I do, might think you were in earnest, Estelle."

"And so I am," affirmed the other, hotly. "You should have heard him, Miss Kellar. He found fault with everything I did and said that even if I did not like the music I might try to sing it sympathetically. He even asked Miss Warner to try over one of my solos, and when he finally let us go, after nearly wearing our throats out, said he hoped our final rehearsal would prove that we had enough life to sing Easter music properly, and not as a dirge. I was furious! That man, who hasn't the ghost of an idea about the use of a voice! Why, I could tell him more in fifteen minutes than he could tell me in a year. Oh, I just hate him!" she cried, breaking from her friend's restraining arm.

Miss Kellar had listened to this recital with her usual quiet reserve. There had been no sign of the thoughts which the girl's words had caused to flash through her mind, nor of the emotions awakened in her breast. Perhaps the eyes were still more wistful than they were habitually—that was all.

"You are in no mood to sing Easter music and do good, Estelle," she remarked gravely, adding, after a long look of uncertainty at the indignant figure before her, "If I thought it would make you see things differently, I should tell you a story."

"Oh, do," begged the girl, dimpling with pleasure, "I won't promise to be converted, but I do love a story."

"Then come and sit beside me," said the older woman, settling herself comfortably among the many pillows on a big davenport, and motioning the girl to a seat beside her. "You are one of the few persons to whom I have ever related this story, Estelle. It concerns myself, and I mention it, in fact I think of it, but seldom now. Occasionally it comes back to me, a bitter experience, which, in the light of after years, has been made sweet."

Estelle, depositing a final cushion behind her saucy head, fixed her eyes on Miss Kellar with absorbed interest.

"When I was young, Estelle, I had a very beautiful voice. When only fifteen I began to study, and as early as seventeen was singing in public and earning quite a reputation. At twenty I was leading soprano in a very prominent church, was credited with being a wonderful drawing card, and flattered beyond the bounds of discretion. In concert I was received with equal favor. I began to live for my voice. It held second place to nothing and no one.

"It had been decided that I should go abroad to study in the spring, when, just in the midst of our heavy Christmas work, I caught a severe cold. However, I continued to practice and sang the special music, with the result that later I completely lost my voice. Not only my singing voice was gone, but for weeks I could not speak above a whisper. Very gradually I regained sufficient control of my vocal organs to talk fairly naturally, but still was without power to sing. I was expected back at my post in the choir for Easter Sunday, but when three weeks before that day I was no better, I sent word that they should not expect me. Just the day before Easter the physician who was treating me broke to me the crushing news that he feared my voice was lost forever."

"Oh, how terrible!" came from the girl in sympathetic dismay.

"It was indeed terrible, Estelle, and I hope I never need pass through another such experience. If the man had torn my heart out he could not have caused me more exquisite pain. After the first shock I felt completely dazed and was conscious of nothing except that I had been dealt a terrible blow, though, of course, I proceeded homeward over the usual route, until in a dull, hollow voice I told my mother what the doctor had said. I went to my room, locked myself in, and, throwing myself on the bed, burst into an agony of weeping.

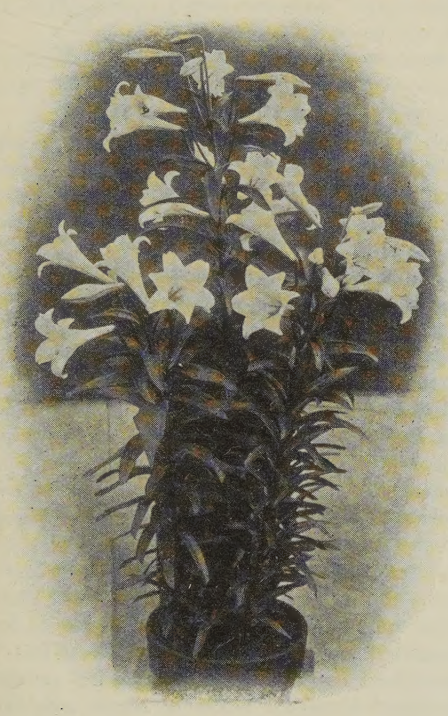
"I could never describe how terrible those next hours were for me. Deprived of my voice I realized, for the first time, how thoroughly it had been master of me, how entirely I had consulted it before my every action and word. Without it I was as a man the light of whose lantern a strong blast had extinguished, who, seeing nothing about him but darkness, staggers and fears to go forward. My despair made me dread the future, but it led me to study facts. I had to admit that I had placed it ofttimes before my loved ones, that through it I had become proud and domineering, that I had built upon it to gain a selfish glory and the applause of men, and to it had sacrificed higher ideals and purposes. Only the loss of my voice could ever have made me see these things, but it was long before I would look that fact fully in the face."

"Whatever *did* you do," asked Estelle, to whom such a calamity seemed insurmountable.

"I'm coming to that. My mother came to me at dinner time to sympathize and to beg me to eat. I was too miserable to either talk or hunger. So she helped me into bed, and, finally, exhausted, I fell into a troubled sleep. It was rather late when I wakened the next morning. Even before I opened my eyes I was vaguely aware of a delicious perfume, and coming out of my dreams I saw beside my bed a beautiful Easter lily, placed there by my mother's thoughtful, loving hand. A thrill of delight passed over me at the sight of the lovely flower, only to be succeeded by a pang of anguish as it brought to mind the day, the choir, the lost voice. I began to cry again, but my eyes never left the lily, and presently it forced its lesson home upon me. From centering about myself, my thoughts turned to the contemplation of my Lord. It was one of those precious moments when through sorrow my soul drew near to His. His sufferings and death came home to me as they had never done before; more thoroughly than I had dreamed could be possible did I understand the despair of the disciples who saw their Master crucified. And as their sorrow was turned into joy even so did the Easter hope take glad possession of me. Out of the ashes of my dead voice there

arose a new determination and ambition, out of despair came peace. I do not mean to say that there were not many struggles before I became finally reconciled to my great misfortune, but the will to overcome was born as I worshipped at the feet of Death's Conqueror, through whom all things are possible, on that Resurrection Morn.

"My voice partially returned, but never again attained its former power and brilliancy, nor warranted the thought of a career. It gained, however, a pathos strange to it before, which causes some of my close friends to say that they would rather hear me sing as I do now



than as I could in earlier years. I studied again and began to train the voices of girls who could not afford to pay for instruction, adding one voice a year to my list of pupils. Some of these girls made reputations as singers, and I began to be sought as a teacher. My dearest wish has thus been realized, for to teach others to sing is next best to doing it yourself." Ellen came to a sudden stop. "That's about all the story," she said presently, "but may I add a little advice?"

"Go on," nodded the girl, suddenly thoughtful.

"Do not become too proud of your voice, as I did, Estelle, brilliant as it is, lest you lose its chief blessing. False pride is abominable in anyone, and after all, however much we may improve a voice by study and practice, in itself it is an endowment of nature, which is but the hand of God. For this reason be humble, Estelle, and in gratitude—I know you are grateful, dear—use your talent to please the One who gave it. Especially in church work try to do good, sing from your soul to the listening souls who come to hear you, and don't let an irate choirmaster or a homely piece of music blot from your vision the purpose of sacred song. I expect to hear you sing tomorrow, Estelle. I know how you sing when you lack interest. I shall listen to detect the ring of your heart in the Easter music. I know you want to worship the risen Christ. It is for you to go further and help the rest to catch a vision of Him through your song. Will you do it tomorrow and always?"

"I'll try, Miss Kellar; I honestly will try," was the earnest promise. The Easter music proved the trial successful.

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Dr. Wolf's Book

THE HIGHER ROCK. Sermons, Addresses and Articles. By Prof. E. J. Wolf, D.D., LL.D. Compiled by a Committee of the Board of Publication. Memorial Edition. Pp. 379. Lutheran Publication Society, Philadelphia.

Those who knew Dr. Wolf best recognized that whatever was his keen insight as an exegete, whatever his clear perception of bewildering historical movements (and these have been manifested in published books of his), nevertheless he was never so strong as when presenting practically in sermons and addresses and magazine articles the results of his studies. No better memorial could, therefore, have been issued to him than this careful collection of the best of such products of his. Twenty-seven of these are gathered in this volume, and every one has a distinctly suggestive thought. Included are also two articles: "Dr. Wolf from the Home Side," by his son, Robbin B. Wolf, Esq., and "Dr. Wolf in the Lutheran Church," by Rev. W. E. Parson, D. D. Those who heard these sermons or read these articles of Dr. Wolf's will be thankful to secure them in permanent form. For all there is stimulating thought in this book.

—

"Christ! Thy love adoring,
Hearts, Thy *Cross* attend:
Thy Word's light imploring
Till our work doth end."

"ANCHORED"

By MRS. E. C. CRONK

First Prize Story in the LUTHER LEAGUE REVIEW's Competitive Contest.

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CHAPTER V.

SAMUEL ALSTON and Dick Hall sat in adjoining offices. Each held a picture in his hand, the picture of a beautiful young girl in her graduation gown. The same sweet eyes looked out at both of them. The pictures had just come in the mail. Next week Mary Tracy was to graduate at the Misses Calloway's Select School for Girls.

Colonel Alston looked at the picture. Then he walked over to the glass and looked at himself. He put his hand on his gray hair.

"Samuel Alston, you are a fool. What's more, you are an old fool." Then he walked back to his desk as if relieved by the sentence he had passed on himself. He took up the picture and looked at again. "If I could just take ten years and some of these gray hairs off of my head, Dick Hall would not find the course of true love quite as smooth as he will likely find it now."

For many years it had been expected that Colonel Alston would marry Miss Calloway. Why, no one knew, except that it just seemed so pre-eminently fitting that he should marry Miss Calloway. Sometimes he feared that she expected it too.

But, much as he admired Miss Calloway, when he thought of her presiding over the house on the hill, which had been closed since his mother's death, he felt no desire to see the house open. While the moment he thought of Mary Tracy all the doors and windows seemed to fly open. He saw the old house furnished as he would like to see it furnished and filled with a radiant presence.

He shook himself, as if to shake off something which had fastened itself on him.

"Samuel Alston, didn't I tell you you were a fool? Now go to work and stop worthless dreaming."

He put the picture out of sight and took up a book, which he held while he looked out of the window.

Dick Hall sat in the adjoining office and looked at the picture.

The possibilities which Colonel Alston had seen in him had become realities. There was little resemblance between the proprietor of the Hotel Majestic Annex and the general manager for Samuel Alston & Co.

As he looked at the picture he knew that his success had been for Mary Tracy. He dated the beginning of his life to that night when she said, "I love you just like I did Jim."

Yet, this memory that had been his inspiration had become his torture. Did she still love him just like she did Jim?

Hundreds of times had he asked himself the question, yet not once could he get courage to ask the answer of her.

All the love of his being, that had never had anyone on which to spend itself, had been lavished on her.

He feared to tell her, lest her gratitude should make it hard for her to answer as her heart might otherwise answer.

His musings were interrupted by the entrance of Colonel Alston.

"So this is the way you devote yourself to the business interests of Samuel Alston & Co., is it?"

He emphasized his words with a hearty slap on the shoulder of his young manager.

"Dick, I am worried about a friend of mine who is blind—blind as a bat, sir. I want to put the case before you. That he is blind is evident, because he fails to see things that are perfectly plain to me, and they are the very things he is looking for and longing to see.

"The most adorable girl in the world loves him as few men are ever loved, or else I am blind, too. When she speaks to me she looks straight at me with her glorious eyes, and I know there is nothing in them which I am not privileged to read. When he comes into the room, her cheeks hoist the danger signal and down come her eyelids to hide the lovelight, lest this foolish boy should see it.

"With all my years and my gray hairs, if I had the slightest chance to enter the lists against you, I would not tell you any of this, but life holds nothing for me but the happiness of you two and the work for the boys.

"You can have a holiday for the rest of the day, sir, and as co-guardian of Miss Mary Tracy, I consider it your duty to call at Miss Calloway's and question Miss Mary Tracy about her plans for the future. And, see here, Dick, tell Miss Calloway I said to let you take

(*Continued on page 23.*)

"He Is Risen"

BY MISS ZOE I. HIRT.

"ALL packed up, are you? Really, John, I never dreamed of being gone so long."

The speaker was a slender, medium sized young man, with a finely shaped head, about which clustered the thick hair, whose deep chestnut would have been beautiful on a woman. His face, however, was not womanish, and the broad, strongly cut features were not handsome. Dark eyes of a hue that suited the hair, and that had plenty of fire in them, and a mouth that usually enforced the expression of his eyes, whatever that might be; such, in brief, was Karl Scharrer in his twenty-fourth year, as he rushed into the fraternity house and up to the room where his roommate was strapping his suit case.

John Treuman was a little taller than his friend, of lighter complexion, with brown, slightly curling hair and deep, penetrating eyes. There was an expression of sincerity about the young man's face that would cause one to trust him in any emergency which might render it necessary for one to depend solely on one's intuition of character.

"I really thought you had forgotten all about my leaving at 11 o'clock this morning."

"No, John; but Dr. Chatham called me in to see something, and then he got to talking, and I—I did not realize how time was flying."

"The old professor has certainly developed a great liking for you, Karl. I suppose he was talking on the same old subject?"

"Yes, and I told him what you said last night about its being impossible to believe that Christ was an impostor. He said the belief in the personality of Christ is fast dying out. Christianity is merely a theory of God and the soul and the future life, that sprang up in the East in the first century. But it cannot stand in the light of modern science.

"The creeds of our day, at the time they were made, were in perfect harmony with the knowledge, or rather the ignorance of man, in all other departments of human inquiry. All orthodox creeds agreed with the sciences of their day. These creeds were declared to be absolute and eternal truth, and they cannot be changed without abandoning the claim that made them authority. If the professors of all sciences had claimed that the knowledge they had was given by inspiration—that it was absolutely true, and that there was not only no necessity for examining further, but that it was blasphemy to doubt—all the sciences would have remained as stationary as religion has. Just to the extent that the Bible has been appealed to in matters of science, science has been retarded; and to the extent that science has been appealed to in matters of religion, religion has advanced."

"That all sounds very fine, Karl; but you have often confessed that you have never read the Bible. You are taking someone else's word for all this.

"If I had profited by what Pastor Krohn tried to teach us in his catechetical instructions, I am sure I could show you where your reasoning is at fault. My belief in Christ was never shaken until during the past few months; and even after hearing all your arguments, something tells me you are all wrong."

"But, John, do you think for a moment that I would accept the ideas of an old fossil like Pastor Krohn in preference to the masterly reasoning of a scholar like Dr. Chatham? If you had been studying science instead of law, you would be as much of a skeptic as I am.

"There was a time when the pulpit was considered an intellectual power—when the pews listened in wonder, and accepted without question. But that day is past. The pulpit has lost its position—it is behind the times."

"I hope you are sadly mistaken, Karl. But come, you are going to the station with me? We must be off, or I'll miss my train.

"Though you are going to have a splendid trip through the West this summer, still I wish you were not going to have an agnostic for a traveling companion. For my part, I do not see how you can gaze upon all the wonders of this world and doubt the existence of its Creator.

"But, please don't forget to let me hear from you, Karl. I have enjoyed these two years, and I cannot tell you what a sacrifice I am making. But father's poor health makes a change for him imperative, and he cannot afford to keep me in school and hire someone to take charge of the farm."

The young men had reached the station, and John had barely time to get his ticket and see to his baggage before the train arrived.

"Goodbye, John! My best regards to your folks, especially to your mother. Tell her I shall never forget my pleasant visit to Meadow Brook Farm."

"I hope you will visit us again before long. Goodbye, old chum!"

John spent several minutes catching last glimpses of the old college town. A wave of regret swept over him when he thought of not being able to return in the fall. Then his thoughts went back to his last talk with his old room mate. Karl Scharrer was a brilliant student, and a favorite among all who knew him. His mother died when he was very young, and his father followed her when Karl was ten years old. The boy had been taken into the family of an old friend of his father, and that old friend had died during Karl's first year at college. The young man had been left with abundant means with which to secure an education, and he hoped some day to become a professor of science.

As the train sped on, John drew from his pocket the little Testament which he always carried, but which he had seldom used while at college. Pastor Krohn had given it to him just before he left home, and he now opened to the fly leaf, on which were written these words of Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Though John had no doubt read these words when the book had been given to him, he had forgotten all about them. He wished he had known of this scriptural passage when Karl had scoffed at "old creeds."

As the young man leafed over the little book, he found several underscored passages, and they all seemed to bear on the same subject. He knew his old pastor must have marked the passages before he had given the Testament to him. Why had he not known of these words when Karl was arguing against "all orthodox doctrines." Here was a passage that caused John to think very seriously: "And be ready always to give an answer to every man that asketh you for a reason of the hope that is in you, with meekness and fear."

And so there was one verse after another urging the believer "to contend for the faith that was once delivered unto the saints," and not to be "carried about by divers and strange doctrines," and warning of the time when people would not endure sound doctrine. As the young man read, there came upon him the conviction that the "Word" contained in the little book was the means of grace.

The three hours of homeward journey were gone before John knew it. His father met him at the depot with the buggy. After the first hearty greetings were exchanged John's mind reverted to what he had been reading on his journey, and Mr. Treuman wondered a little at his son's abstraction. When they reached the old home the meeting with mother and sisters caused John to forget all else for a time. The dear, self sacrificing mother gazed long and earnestly into the eyes of her boy, and she saw there that which reassured her.

The boy does not live who can allow his mother to look long into his eyes and keep her ignorant of any cause for shame in his life.

After supper that evening John Treuman walked a little over a mile to the parsonage. He found Pastor Krohn alone, and the two had a heart to heart talk which neither could ever forget.

After a year's faithful work on the farm, during which time Mr. Treuman regained his health, John was able to get two more years at college, but not at the old college, where Karl was still studying. The two friends kept up their correspondence, but John felt that all his efforts to banish doubt from Karl's mind were fruitless.

John had given up his desire to study law. A new purpose had come into his life. It took many hours of earnest conversation with Pastor Krohn and many more hours of prayer and study of God's Word before John came to know Christ as the true Son of God, the Brother of all men and the Redeemer of the world. But when this blessed Gospel once took firm hold on his soul, he wanted to tell it to all the world.

So it came about that within five years after the beginning of our narrative John Treuman was finishing his second year at the Theological Seminary. He had been asked to spend his Easter vacation assisting Rev. Heilman, pastor of a large city congregation.

He arrived at the city parsonage on the Friday afternoon preceding Palm Sunday. After spending that evening in Pastor Heilman's study, John felt that this year's Passion Week and Easter season held unusual blessings in store for him, for he realized that he was to

have the companionship of one of God's worthiest servants.

After talking over his plans for the services during Holy Week, and assigning John his part in them, the pastor drifted upon that subject ever uppermost in his heart—how to bear the Gospel of Christ to those who think they do not want or need it—those who live in the darkness of doubt and unbelief—those who are troubled and depressed and impoverished by the want of faith, but who accept indecision as the only rational attitude.

"Many of my saddest, but many more of my happiest hours are spent in one of our city hospitals, where I try to call twice during each week. There I have found scores of souls trembling on the brink of eternity, without having made any preparation for the future life. They tell me 'immortality is unreasonable,' while at the same time their souls are fairly parched with thirst for it. To me that very thirst is a most reasonable proof that the soul is immortal. In vain we ransack all nature for an instance in which nature's instincts have deceived an insect or a bird. Is it reasonable to believe that nature, which uses so great skill in guiding beasts, becomes a blunderer in guiding man?"

John told of his early years at college, when he had come so near perversion to agnosticism. And he told of Karl Scharrer, from whom he had heard no word within a year, but for whom he still prayed every day.

On Monday morning Pastor Heilman went as usual to the hospital, and as he was about to leave one of the nurses called him. She held in her hand a slip of paper, on which was written a message. She said a new patient had been brought in on Saturday, and when they found he could not possibly live many days longer they asked him if there was no relative for whom they could send. He said there was but one person whom he would like to see, and he dictated a message to be sent to (the nurse read the name from the paper in her hand) John Treuman.

The minister started at the name. "What is the name of the sick man?" he asked hurriedly.

"Scharrer," said the nurse. "Here is the message he wishes sent: 'Karl Scharrer would like to see his old friend once more.'"

"Give me the message," said the minister. "John Treuman is at my home now."

John's every breath was a prayer from the time he received the message until he reached the hospital, where a pathetic meeting took place between the old college chums. Karl said he had not dared to hope that his message would reach John, for his two last letters had never been answered. Dr. Chatham had died a year before, while he and Karl were traveling in Europe. As he had requested, Karl had seen his remains placed in a little English cemetery, where many of the Chatham ancestors were buried. The old professor had left a good sized fortune to Karl.

"Did Dr. Chatham die an agnostic, Karl?" asked John, hoping to lead to the subject nearest to his heart.

"I do not know that he ever changed his ideas. But he was strangely silent during much of the last three months of his life.

"One night, shortly before his death, he asked me many questions about my parents, especially about my mother. I could tell him very little, but I showed him mother's picture. I sat with him during that night, and his mind must have wandered, for he talked of people of whom I had never heard. Once he asked me why I had deceived him by telling him my mother was dead—he said she had been in his room that day.

"The next day the old man talked to me about my future. He said he feared that my constant companionship with him had kept me from forming many pleasanter friendships; his love for me had been blind. He asked me not to believe anything he had taught me, unless I could prove it satisfactorily to myself.

"After my old friend died my health was broken, and I spent several months at health resorts in Southern Europe. Three months ago a French physician told me my malady was incurable, so I made up my mind to come home. I dreaded the long sea voyage, but I found a friend in whose company the time passed quickly. An elderly minister on the steamer was struck by my resemblance to someone he had known. He came to me and asked my name. Just think, John! he proved to be the minister who baptized me and buried my mother. Wasn't it strange that I should meet him out on the great ocean?"

"Wonderfully strange, Karl! I hope it was a blessed meeting for you."

"I know what you mean, John. But the man never seemed to doubt that I was a Christian, and I could not bring myself to undeceive him. He told me that my mother was one of the most devout believers he had ever known, and

that she had often told him she hoped her boy would some day preach the Gospel. John, I know all would have been different if my mother had lived."

"Karl, my dear friend, you are soon going to exchange time for eternity. Your mother has been watching for you all these years. You cannot—you must not disappoint her."

Then began a struggle in that sick room such as has been going on ever since the fall of our first parents. John Treuman did not use many arguments, but day after day he read portions of the Gospel, choosing them prayerfully, and with the help of Pastor Heilman. On Thursday he read the account of the Last Supper, Gethsemane and the Betrayal, and it was then that the Spirit manifested its working in the sick man's soul. He asked John to bring Pastor Heilman with him the next day.

On his way to church on Friday morning John stopped at the hospital. As he entered the sick room Karl said: "Oh, John, I have seen Him of whom you have been telling me. I saw the beautiful little lake among the Galilean Hills. It was evening, and on the pebbly shores of the rippling lake there walked a young man. He had a smooth, open brow, eyes of deepest blue, a mouth of sweetest form, a graceful, vigorous person. It seemed to me that I was sitting on the shore of the lake, waiting for a ferryman who was just leaving the opposite shore. The solitary figure came toward me, but did not see me until he was very near—so near I could have touched his flowing robe. When he saw me, a shadow of pain crossed his beautiful face, but in a moment it was followed by a look of deepest love, as he said: 'Follow me.'

"Dr. Chatham used to say that Christianity is made up of dreams. I know that was a dream, John, but in it I saw Him in whom I can trust."

That afternoon Dr. Heilman came and confirmed Karl in his faith, and gave him the communion.

Karl was so low on Saturday evening that John begged to remain with him, and he will always thank God for what he saw and heard that night. After he had read him the Easter story, he never heard such a prayer as poured forth from Karl Scharrer's lips. Then all traces of pain left the wan face, and he fell into a peaceful sleep. At midnight the nurse said she did not believe the sick man would awake again in this world.

But just as the first tints of morning began to glimmer in the Eastern sky, Karl spoke John's name.

"Here I am, dear boy. What is it?"

"John, how could I ever doubt it? He is risen!"

His eyes closed, and for a few minutes he seemed to be sleeping. Then came his last words, faint, but clear: "My Lord, and my God!"

Pastor Heilman tried to persuade John to remain at the parsonage and rest that morning, but the young man would not hear to it. He begged to be permitted to assist at the Easter morning service, as they had planned. And as he read the Gospel lesson the large congregation felt a thrill of conviction and joy. On their way home many predicted a great future for the young preacher.

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Daily Bible Readings

April 15.	Easter—Colossians 2:20—3:4.
	Monday—Matthew 28:1-20.
	Tuesday—Luke 24:13-35.
	Wednesday—Luke 24:36-53.
	Thursday—Acts 1:1-11.
	Friday—Acts 15:6-11.
	Saturday—Galatians 5:1-10.
April 22.	I Easter—Acts 20:28-31.
	Monday—Ecclesiastes 11:1-10.
	Tuesday—Isaiah 55:1-13.
	Wednesday—Zechariah 2:1-13.
	Thursday—Romans 10:1-11.
	Friday—Matthew 25:1-13.
	Saturday—Hebrews 12:1-29.
April 29.	II Easter—Joel 2:28-32.
	Monday—Genesis 17:9-14.
	Tuesday—Galatians 3:23-29.
	Wednesday—John 3:1-15.
	Thursday—Psalm 51:1-12.
	Friday—Mark 10:13-16.
	Saturday—Matthew 18:1-6.
May 6.	III Easter—Matthew 28:19; Acts 2:39.
	Monday—Deuteronomy 28:1-14.
	Tuesday—I Samuel 2:1-11.
	Wednesday—Ecclesiastes 5:1-20.
	Thursday—John 1:35-51.
	Friday—II Corinthians 9:1-15.
	Saturday—Revelation 1:1-20.
May 13.	IV Easter—Acts 16:4-5.
	Monday—Genesis 21:1-5.
	Tuesday—Exodus 12:37-51.
	Wednesday—Jeremiah 1:4-10.
	Thursday—Luke 1:5-17.
	Friday—Matthew 19:13-15.
	Saturday—John 21:15-19.

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"Let us be true, not false, in our giving,
Our speaking and doing our learning and living,
For it is with the Lord that we have to do,
Who knows every heart, the false from the true."

—*Robt. B. Kinsell.*

Luther League Topics

3d week after Easter. May 6, 1906.

Who Should Be Baptized?

Matt. 28:19 (R. V.); Acts 2:39.
Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the Scriptural argument for the Baptism of Children? What is the historical proof that infants were baptized from the first days of Christianity?

Lessons for our own lives: 1. Let us thank God for a Church which has a place for little children. The infant needs the grace of God. By nature it is a child of the flesh. Only that which is born of the Spirit is spirit. The Word, apart from the Sacrament, is inapplicable to the child. Christ distinctly says that "of such is the kingdom of Heaven." They have a right to it. And the entrance to it is through the door of Baptism. There is, for the infant, no other way. Baptism brings the Holy Spirit. There is no other means of the Holy Spirit's access, made known to us, which is adapted to the child. That the infant spirit is accessible to the influences of the Holy Spirit is clear from Luke i, 15. If John the Baptist could, as an unborn babe, receive the Holy Spirit, so can any child. But the Holy Spirit has been pleased to connect Himself with the water of Baptism. So we may be sure that the little ones should be brought to the loving Jesus, in His own appointed way, and that He bids us thus to bring them. Strange that anyone should think otherwise! Strange that any should imagine a Church of Christ without children in it! Strange that men could suppose that He provided no way in which a human being could receive the new life until years had passed away, and one could understand and hear the preaching of the Word. We may, indeed, doubt whether we, adults, have a right to the Kingdom of God, but we cannot doubt that the babes have that right. A Church with only the little ones were more easily to be accepted than a Church with only the adults! Thank God we are not left to doubt, or only to hope that our children *may* in some way be in the gracious hands of God, but that we *know* that He receives them as His own, in the Holy Sacrament of Baptism.

This question, unlike that of the mode of Baptism, is fundamental and essential in our conception of the way of salvation. The whole system of the Church, its way of dealing with souls, its Sunday school methods, its family training, its catechetical instruction, is based upon the Baptism of the infant as its beginning of a real life of God in the soul. Let us value the privilege we have and reverently use this means of grace.

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4th week after Easter. May 13, 1906.

Missionary Literature for Our Women's Societies

Acts 16:4-5.
Missionary Topic Reviewed by Mrs. M. O. J. Kreps.

Someone has said, "We must sow the Church knee deep in missionary literature." For the sake of definiteness, we ask, Whom do we mean when we say *"We?"* And the nature of the "sowing" suggests as an answer that the women's missionary societies must have no small share in supplying this need of the Church. The most interested workers in this cause recognize the fact that "the greatest foes to the progress of missions are prejudice and indifference, and that *ignorance* is the mother of them both." And with this realization comes the hint that *"to know"* the facts and obligations and possibilities and rewards of missions would be the great remedy for this condition.

Little "Cripple Tom" had the exact idea and expressed it in childlike beauty and simplicity when he said, "Knowin' is lovin' and lovin' is doin'!"

If information will batter down the great walls of ignorance and prejudice and indifference that impede the onward sweep of the "Banner of the Cross," its absolute importance is beyond all question. The application of this literature, however, to meet the varying conditions of the missionary, the co-missionary and the anti-missionary with which the society must deal, in "lengthening its cords and strengthening its stakes," is the problem of appalling magnitude. The literature for our women's societies, as organizations, must, above all else, be EDUCATIVE, as the societies will have to do with those who are in a greater or less degree *missionary*. If a little knowledge will incline individuals to pledge themselves to the interests of the cause, more of it will fit them for nobler and more consecrated service. Therefore, each society should be a great training school, and its members the pupils it is to pre-

pare for a life of such blessed service that in its performance

"They an angel's joy shall know."

The literature of this *mission school* must, then, be such as will best *develop* capacities. To this end a bright, interesting course of study should be adopted and supplied.

The geography of the countries and peoples in need of spiritual enlightenment might be taught from such books as "In Africa's Forests and Jungles," "Our Sisters in India," "Chinese Characteristics," "Stanley in Africa," "Japanese Girls and Women," and many others too numerous to mention, which are obtainable at almost any first class book store or publishing house. Then, in the line of advancement, the history of mission work in these lands would be the second step in the study course. For this, such books as "Via Christa," "Lux Christa," "Christus Liberator," "Nineteen Centuries of Missions," "Japan Today," "Lutherans in Japan," "A History of Lutheran Missions," are suggested, with the "Blue Book of Missions" as a handy reference book.

The text of the third step in the course should be

"Lives of great men all remind us,
We can make our lives sublime,"

and just as children are taught the history of the world's great heroes, in order that their patriotism may thereby be fired into glowing ardor, so should the faintest sparks of missionary interest be fanned with the lives of the grand and good ones who have laid themselves on the altar for a nobler motive than love of country. The name of these is "legion," and only as a suggestion is mention made of "The Life of John G. Paton," Mary Reed, Robert Morrison, Melinda Rankin, William Carey, Adoniram Judson, Fidelia Fiske, Cyrus Hamlin, Hudson Taylor and hosts upon hosts of others who won stars for their crowns by turning many of the "lost sheep" in darkest lands to "righteousness."

Tracts.—Enough of them to "sow the Church" literally "knee deep." Simple tracts, engaging tracts, interesting tracts, convincing tracts. All brightly written, bearing the impress of the author's "best" capacities of mind and heart, and sent forth with many prayers that God would use them as "seed" that would yield an abundant harvest.

Tracts are undervalued, and, therefore, their possible power is circumscribed.

The old and the young, the indifferent, the ignorant, the uninterested, and the prejudiced will ofttimes give attention to an inoffensive leaflet that has come into their possession, and God can rivet the eye on the sentence needed for their awakening, and His spirit can waft the seed onto the "good ground" of the heart. Like birds on the wing, the tract can enter where individuals might be denied, and it can speak to the heart in a way that is more insistent and less resented. All too few of these potent, powerful little "silent preachers" are sent forth on their mission, fresh from the pen of the gifted women of the Lutheran Church in America.

There are those—and they are "legion"—who could never be persuaded to study the conditions, either geographical or historical, of the world's great mission field, to whom a simple tract would prove an "entering wedge" winning to the study of both. In one of our most beautiful Southern cities a talented Lutheran woman, who was a prejudiced anti-missionary, was asked to read a tract at a certain public service. Willing to oblige, she consented, and in its reading was convicted and became converted to missions. Today she is enthusiastically serving the cause, giving to it her endowments of mind and heart, and molding for the ranks of the mission army the little lives committed to her care. Did the author of that tract realize, as she guided her pen, what it would accomplish, and the stars it would win for her crown? We sometimes achieve more "when we stoop than when we soar." Let our Lutheran women produce more tract literature that will train the little ones; awake the drowsy ones, arouse the idlers, and encourage to more noble service those who have grown old beneath the "burden and heat of the day." As different diseases require different remedies for their cure, so, the diseases of the heart concerning missions are so varied that the literature handled by our Women's Societies must be suited to many ills.

"Sow ye beside all waters," "for it shall not return unto me void."

5th week after Easter. May 20, 1906.

Baptized Children Are Members of the Church

Gen. 17:9-14; Gal. 3:26-29.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers.—Can you show that there was infant church membership in the Old Testament Church? Can you show that there was infant church

membership in the New Testament Church? What practical consequences are based on the fact that baptized children are members of the Church?

Lessons for Our Own Lives: 1. We must remove misapprehension as to the idea of Church membership. Too often, even in our Lutheran churches, we hear persons speak of "joining the Church," when they mean being confirmed. In our families, and among the people very generally, the children are taught in such a way as to make them believe that they are not members of the Church, and cannot become such, until they are older. The distinction is, indeed, to be made between membership and the full enjoyment of the privileges of membership. The children before their completed instruction do not have all the privileges of membership, but they have all which they can profitably use. They are not admitted to the Lord's Table, but this is not denial of their membership, but only a due regard to the teaching of the Apostle which enjoins self examination as a necessary prerequisite to the proper use of the Sacrament of the Altar. The undeveloped child, not yet instructed as to sin, repentance, faith and sanctification, is unable to examine itself aright, and, therefore, is not qualified for the reception of the Communion. Neither, and for the same and additional reasons, is it qualified to be a sponsor. But its Baptism has made it a member of Christ's body, which is the Church, and it is as really a true member of the Church as the oldest pastor.

2. We must use this truth for the child's own good. We are not to terrify the young soul with horrible fears of God's wrath and judgment, as if it were not a child of God. We are to teach it what its Baptism means, as soon as it is able to understand; to give it enlarged ideas of the grace of God, which has already bestowed the blessed privilege of being counted among the people of God. We are to lead it, because of its place in the Kingdom of God, to realize the obligation of love and gratitude to God, impelling the child to live as a member of the Church which Christ loved and purchased with His blood, "that He might cleanse it." This is to be our mighty instrument for guiding the child's life and teaching, so that it shall never fall away from Christ, nor count its privilege a thing of slight value. In this doctrine we have a mighty power for the right training and nurture of our children. Let us be careful not to leave it unused.

Exaudi. May 27, 1906.

Luther's Powerful Friends

Nehemiah 2:1-8.

Historical Topic Reviewed by Rev. Adolf Hult.

Mistake not. Luther was anything but a church politician. The Reformation in Germany through Luther differs in every respect from the so called Reformation of Henry VIII in England—a story of little credit to English Protestantism. In England a king, refused divorce, separates from Rome. In Germany a lonely monk, by God's grace, brings the Word of God into its rightful position as the light of the nations, the supreme court of appeal in all questions, the foundation of God's Church on earth, so that all poor consciences are directed to the Word, and to the Word *alone*.

Were there *no* secular aids to the Reformation of Luther? How unhistorical, abstract to think so! Great spiritual movements always come in the "fullness of the times," when even temporal circumstances are such as to lend their little assistance. In Christ's day the spread of the Roman Empire and the breakdown in the Gentile religious faith were of that character. Luther too well needed the help of the Renaissance, the revival of learning, of the new awakened struggle for Teutonic principles of liberty in Germany, over against the enslaving hierarchical ideas of Latin, especially Roman, Christendom. The rediscovery of printing by Gutenberg, and the fresh, expansive spirit called into life by the discovery of America, were allies to the Reformation. Yes, one need only read Ranke's "History of Germany in the Age of the Reformation" to receive a sublime and panoramic insight into the truth of this statement, that the historical junctures were altogether favorable for such a work of God's mighty mercy, as the Reformation in Germany.

And yet, Luther was the one, and, on the whole, only personality in whom this Reformation could find its champion. All secular aids, as of the Renaissance, printing, spirit of adventure, German restlessness for political liberty, the common people's war with trusts and monopoly, the gaining over of Frederick the Wise, Elector of Saxony, Landgrave Philip of Hesse and others would have been of no moment, but for that vessel of God's grace, Luther, who solely put his trust in the *Word* and the *cause of God's Word*. Philip, the young, brilliant Landgrave of Hesse, was deeply impressed by Luther at Worms, 1521.

In the eve after the close of the memorable session, Philip visited Luther at his stopping place, and in departing shook his hand, saying: "If you are in the right, doctor, then help you God." That is the keynote to the whole situation.

Luther's powerful friends were not the backbone to his massive courage, nor the inspiration fearlessly to pursue his foolhardy, adventurously reckless and blasphemously impudent course—as his career seemed to the Roman hierarchy and to most of the secular powers; yea, at times and partly, so seemed to Luther's own friends in moments of temptation and trial, when the only man in the world that saw the line of procedure was the poor Augustinian monk. Luther kept himself free from reliance on his powerful friends by a wondrous clearness of vision and trust in the Word. Still, with what humble, childlike gratitude he greeted the help afforded by men of political prestige and power! A few words on three of these men.

Frederick the Wise, Elector of Saxony, dead 1525, stands foremost, as he also was the most powerful regent of Northern Germany. He induced the Emperor Charles V to grant Luther a hearing at the Diet of Worms. As Luther was put under the ban he arranged for the secret deporting of Luther to some place of safety, not known to the Elector; it was the Wartberg, where the Church Postil was written and the New Testament translated. "Frederick was the type of a pious Prince in medieval form." Unfailingly he attended mass every day, even when on hunting expeditions. He was a man of fair humanistic culture and a patron not only of ecclesiastical, but also of cultural institutions. It is he that established the University of Wittenberg, 1502, which, through Luther, was to grow into world fame. Frederick loved peace, order, political justice. This latter, and not decided convictions as to Luther's teaching, moved him to protect Luther, though otherwise studiously avoiding all contact with Luther. The latter only saw him once; perhaps twice, but never spoke to him. Frederick was increasingly interested in Luther's teaching and writings. It is Frederick's passive aid, his guarding the inviolability of Luther's person, rather than any public assent to Luther's work, which so powerfully assisted the dawn of the Reformation. The wise, noble minded, cautious and pious Elector came at the close to a fuller insight into the gospel. Luther held an address at his funeral, and always revered the memory of the retiring, grand, God-fearing old Elector, tried in so many a way in those turbulent times.

John Frederick, his brother and co-regent, succeeded him. Wanting in broad political insight, like Frederick possessed, he had a decisive, energetic nature, however. A student of Scripture, he had imbibed Luther's viewpoints. At Speyer, in 1526, he openly confessed his evangelical position. At Augsburg, 1530, his bold, firm stand rather to perish than desert the Word makes him worthy the name of the Constant. He counselled continually with Luther. Luther freely preached and addressed himself to the open, direct, confessor Prince. When all things seemed to crumble John held to his dear Bible, prepared for the worst, but faithful throughout. In 1532 he passed away, and Luther's sermon in the Castle Church gave expression to the loss sustained by his death.

Different in make up was Philip of Hesse. Virtuously disposed and free from vices as John Frederick was, Philip again was son of a licentious mother, carelessly educated, and seemingly irreligious. But in 1524 he came upon Luther's New Testament, studied it vigorously. Meeting Melanchthon, 1527, he was still more indoctrinated, and though a morally erring man and of a passionate nature, he entered stanchly into the political defense of the evangelical cause and in general into all matters relating to the struggle of the Evangelicals. From the political viewpoint he did as much as and more even than Frederick or John had, though his public bigamy brought disgrace and sorrow on his cause—Rome's irrefutable accusation against him to this day. He died 1567. His brilliant, checkered career, helpful and hurtful, left the cause of the Evangelicals reasons for joy and sorrow. For the *great* things he did let him be remembered gratefully.

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Often the shell of the nut covers a shriveled kernel, and it is the outside of fashionable society that frequently hides the shams beneath and is this real pleasure and social comfort? It is the clean and pure life we need to-day. That society is best which is transparent. Like the diamond of the first water, it has no color, but it has lustre and brilliancy.

From the General Secretary

ALL day the sky had been gray and leaden. As the afternoon advanced its ashen hue took on a darker cast and the sky was exceedingly sober. The light brown prairie hills were wind swept by a biting norther, and the boreal blast held the bit of winter in its teeth. Snow flurries filled the air. The mournful soughing in the tree tops like the deep breathing of a pneumonia patient was ominous of a blizzard. But there was the invitation to see something worth our while.

We had been promised a rare sight. It was an invitation to go out near the old Mormon city of Florence to see how

"From its sunned and sheltered nooks
The blue eye of the violet looks."

It was an invitation by a firm of florists who were members of the Lutheran Church. It interested us. So notwithstanding the inclemency of the weather we started, and after a trip of a few miles we reached the gardens and hothouses where we were to see the Russian violets in all the glory of their blooming. It is enough to say that for all the harshness and severity of the weather, and the snow falling outside, we felt fully repaid as we entered the violet house that bleak February afternoon.

We stood in the violet house. For 200 feet before us there was spread thousands of the violets' modest bells. They drank the greenness of their leaves from the ground and caught their deep blue, tinged with red, from the sun. How exquisitely beautiful were these flowers of mingled green and violet! The white vesture of snow and the stormy sky made these flowers of beautiful and tender sentiment seem all the more delicate. We were all glad to look into the timid, bashful eyes of the calm, blue violets, if not willing to admit the truth of Moore's lines:

"Violets, transform'd to eyes,
Inshrined a soul within their blue."

Fifteen thousand square feet had been given up to the propagation and cultivation of these flowers. In the eighteen days previous to our visit more than 100,000 blossoms had been picked from these beds and sold. The day before we stood looking at them one lot of 10,000 had been sold to a department store. As we stood there, just outside the house, already picked and packed ready to be sent to the firm's downtown store were 1,500 blossoms; and it was estimated in the beds before us were at the least calculation 25,000 blossoms. Some of these plants bore as high as fifty flowers, and of the bunch of violets held in our hands, 26 had been plucked from one stock. Some of these violets are shipped to Chicago, Kansas City and other places. In fact, a firm in one of these cities had been asked to take a consignment of 20,000 of these flowers the day after our visit.

Both members of this firm were Lutherans from Europe. Within the last two years both gentlemen have visited the scenes of their childhood and traveled abroad in the interest of their business. They told us they had never before seen such an abundance of violets. For ourselves we were frank to confess we had never seen a more charmingly beautiful sight.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever."

The letters from the field have been very encouraging. One feature that is very cheering is the interest in the League by some pastors who formerly were not very enthusiastic. The calls for League literature has been steady. One of the most encouraging things we have to mention is information of the interest of our Lutheran missionaries in Japan in the Luther League. It appears that at least four of the Luther League State Conventions will be held during the month of June, and the General Secretary hopes to attend each of these conventions.

It was our privilege recently to preach to our old congregation. A service was given in St. John's Church, Council Bluffs, and we spoke of the work of the Luther League at St. Mark's Church, Omaha, Rev. Leonard Groh, D.D., pastor. At Logan and at Hooper, Neb., good meetings were held and much interest manifested in the League. Hooper has a fine Luther League, and the conference with the workers after the regular service was especially interesting.

Canton, Ohio, is to be the place for holding the next National Convention. Here we have a splendid Church and a fine congregation with a good, active Luther League. From now until after the next National Convention keep your eyes on Canton.

LUTHER M. KUHNS.

Book Reviews

THE STORY OF CHRIST'S PASSION. Told and explained by Rev. E. E. Ortlepp. In Three Parts. Part I, "The Passover and Gethsemane." Pp. 282. $1.35 net. German Literary Board, Burlington, Ia.

The aim of this publication is devotional, and this first part promises a most helpful aid to every private reader or student of the Passion History. Sections (averaging 10 or 11 pages each) are devoted to single incidents in the narrative, each section giving a harmony of the four Gospels upon the incident and then a meditation upon this harmony. Nevertheless, the continued thread of the story is maintained throughout. We have followed the story throughout, as here told, and found it deep in spiritual insight, simple and clear in explanation, inspiring and exalting in its presentation of the Saviour. At times the pictures presented are overwhelming in their influence. An occasional, slight correction in grammar or typography will be needed for future editions.

TEXT-BOOK OF THE HISTORY OF DOCTRINES. By Dr. Reinhold Seeberg, of Berlin. Translated by Charles E. Hay, D.D. Two volumes. Pp. 413, 492. Lutheran Publication Society, Philadelphia.

We unhesitatingly believe that no more important theological publication has recently appeared in the English language than this one. The author represents the very best modern scholarship and is here writing upon the subject which has for years been his chosen and special field of study. He personally revised the work and largely rewrote parts thereof in preparation for this translation, thus placing what is here offered in advance of the latest editions of the original German. The translation has been done by one of much experience in such undertakings, and reads with the smoothness of an originally written English work.

The views reflect the known conservatism of the author, but meet everywhere the most radical modern theories in fullness and frankness. The style is condensed, but remarkably clear. The Reformation period receives unusually full treatment; the fundamental character of its theology, the faithfulness thereof as a development of original Christianity, the abiding value of the principles thereof, are made strongly manifest. Our space will not permit us a discussion of this and the many excellencies to be found in the volumes.

Such a Lutheran history of doctrine has long been needed. Our seminaries will certainly use it, our students will find it an invaluable text book, and pastors will obtain therein a treasured review and new view of subjects which longer experience has enabled them to appreciate more fully.

STORY OF MY LIFE. By Prof. M. Loy, D.D. Pp. 440. Lutheran Book Concern, Columbus, Ohio. $1.25.

This book cannot fail to be of value to everyone interested in the history of the Evangelical Lutheran Church in the United States. Professor Loy has been for years such a dominating force in the Ohio Synod, and has had so much to do with the relation of that synod to other synods, that this frank, clearly written autobiography contributes greatly to a real appreciation of many important events and trends in the above mentioned history. All the greater is the value, since this is an autobiography, written by the man himself, who knows better than any other biographer could know what motives, intentions and views guided his course. The volume has value, aside from the above reasons, as telling the story of a devout, trustful Christian. The style is clear, interesting and simple. The expression of convictions is emphatic and determined—too strongly, some readers may think. There is no lack of courtesy or love, however, toward those whose views are opposed.

SAMUEL BACON BARNITZ, MISSIONARY AND WESTERN SECRETARY. An appreciation by Rev. W. E. Parson, D.D. German Literary Board, Burlington, Ia. Pp. 201. $1.25 net.

Nobody will read the first page of this biography without following in constant interest to the end. Dr. Barnitz is made to speak himself very largely in the account, through the use of extracts from an incomplete diary, letters, sermons, reports as secretary, etc. It is thus the man himself whom we see and whose spirit we feel with us as we read. That we consider to be the mark of a true biography—to be placed in real touch with the man. The record of a trying boyhood and youth, of a struggling and loving and successful missionary, of a tireless and sympathetic and enthusiastic mission secretary, as given here, is full of inspiration for a similar devotion. Good biographies of full Christians are staple articles of reading, and this is one more thereof. Sympathetic interest is added to this volume by the knowledge that this tribute on the part of the author was the last production of his pen, he having since passed likewise to his rest.

King Christian to King Haakon

At the Latter's Leavetaking of the Homeland

The picture presented on this page represents the scene which preceded the departure from Copenhagen of King Haakon VII for Christiania to assume his duties at the head of Norway's new government. The following, clipped from the January issue of the REVIEW under the title "Norway's New King," refers to this scene:

The royal family's leavetaking of the home land and the paternal home (for this the Danish royal palace is, in a very real sense) was characterized by a dignity that was all the more impressive because of its simplicity. The Norwegian Storthing, or Parliament, sent a deputation of its members to Copenhagen to formally offer the throne to Prince Carl. King Christian accepted the offer in behalf of his grandson, his reply beginning as follows:

"Representatives of the men of Norway: It has pleased us to accede to the desire of the Norwegian people, and to accept the ancient crown of Norway for our dear grandson, Prince Carl. We cherish full confidence that the Norwegian people, in common with him, have a happy future in store for them."

Turning to the new King and Queen, Christian IX made an address which concluded as follows:

"You, my dear grandson, have here served your Fatherland and King with loyalty. Therefore I am convinced that you will enter on your new and responsible task with good intent, fill worthily your place, and your father and mother, your whole race, the land of the Danish people, and I, your old King and grandfather, will all celebrate this solemn hour with warm feelings. Go with God, my dear grandchildren, from the land and race that bore you to the land and people which have called you, and take the blessing with you of your old King, for you, your race and your deeds, now and forever. Herewith I commend you to God."

From a Photograph Supplied by Rev. R. Andersen.

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ANCHORED.

(*Continued from page 12.*)

Mary up to my place to look about the roses. Some of them need attention, and that rose covered bower is a sheltered spot where you might be able to give her your advice about her future without the interruption of prying schoolgirls.

"God bless you, my boy," and they grasped hands as only those who have meant to each other what these two had, can grasp hands.

(*To be continued.*)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

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Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT,

WITH

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Editorial

A blessed Eastertide to all our readers.

With Christmas we celebrate the birth of our Lord Jesus, who came to "save His people from their sins," then we see him when eight days old in the Temple with Simeon and Anna; then again in the Temple, when twelve years of age, talking with the doctors and learned men; then coming to John and receiving baptism from the forerunner; then passing through the different districts of Palestine, resisting the devil, selecting His apostles, who were to be fishers of men; teaching, healing, raising the dead, casting out evil spirits, helping the people, telling His message, at their homes with His friends; then going up to Jerusalem amid the hallelujahs of the multitude, who cast their clothes and palm branches in the way before Him; then meeting with the apostles, and instituting the Lord's Supper in that upper chamber; then with His three chosen followers going into Gethsemane and there agonizing in prayer; then betrayed by one of the twelve into the hands of His enemies, taken by them to be tried before the high priest and the council, and condemned to die upon a false accusation; then led to Calvary and crucified between two criminals and amidst great suffering; then laid in a new tomb belonging to one of His followers; and then the glorious resurrection, an assurance that all who truly believe in Him and confess Him shall have eternal life. Great should be our rejoicing, and hearts full of thankfulness to Him, who, out of great love gave His life a ransom, and rose again that we might live with Him forever.

What a prospect to those, whose friends have gone on before, full of faith and love to Him, that, if we truly trust in Jesus Christ, our Saviour and King, in the resurrection there will be a happy reunion, and together they will praise Him for life everlasting in that home where "there shall be night no more; and they need no light of lamps, neither light of sun; for the Lord God will give them light, and they shall reign forever and ever."

This world would be brighter, and its people happier, if there was a kindly spirit manifested in word and look. We complain of the selfish spirit, which seems to be increasing with the anxiety for position and power, and wonder what will be the end; but the Christian spirit, daily shown, would go far toward dissipating the evils around us. A sympathetic word or letter helps the troubled and sorrowing to bear their burdens, and the Scripture promises recalled strengthen the faith of those cast down. A bell boy in a hotel was, for four years, passed daily without a word by a clergyman living in the house, and he took a dislike to religion; but a lady, meeting him when in trouble, spoke to him of the Saviour and His

love for young people; his heart was touched, he gave his life to the Master, became His messenger to men, and led many into the way of righteousness.

The motto of the Brotherhood of St. Andrew is to bring one man into the Church each year; that means individual work for individuals. If our Leaguers would become fishers of men, and work for others, what a harvest of souls would there be in each congregation. Our pastors would be greatly encouraged in their work, and many of our young men would become ministers, and our young women would willingly engage in Church work at home and abroad.

Twenty-five years ago there were in America 689,195 Lutherans; today there are 1,842,339. A wonderful growth! But it will be much more wonderful in the next quarter of a century if our young Lutherans will do their duty. And what is this duty?

First of all, we must be willing to acknowledge that there rests upon every one of us a personal responsibility to extend our Lutheran Church by the establishment of new churches. If we do not do this our Lutheran Church cannot make any advance. She cannot even hold her own. She will lose her influence and her members and grow smaller and smaller We may be very enthusiastic about our Church, but that enthusiasm will not last very long if our Church does not grow by the planting of new churches. We believe that the greatest duty before Lutherans today is the duty of establishing new churches to take care of our multitudes of unchurched Lutherans.

This duty, then, demands three things of us:

First of all, a *growing and increasing loyalty* to the Church of our fathers. We must learn to love our Church with a loyalty that is willing to endure a little inconvenience. It is a sad commentary on our lack of convictions and want of appreciation of our Church when we find it too much trouble to go a little distance to worship and labor with a Lutheran Church, but join any other church and send our children to that church simply because it happens to be a little nearer. Six days a week we will go miles to work and send our children miles to school, but on Sunday neither we nor our children can go more than a few short blocks to a Lutheran church. We want today a more robust and loyal Lutheran conscience, that is willing to go to a little inconvenience to work for the building up of the Lutheran Church in America.

We need more and larger offerings and contributions toward this great work. We must have money to do this work of planting new missions. We young Lutherans need to learn the joy of greater liberality toward the cause of Christ. If we really love our Church and believe in her, then we must contribute willingly and freely to the work, or it will not be possible to push that work. Given the money with which to work, and we can soon make the Lutheran Church the largest church in America. In spite of the fact that we have had so very little money to work with, we are now third in size in this country. It would be an easy matter to become first. The harvest is ripe, but we need money to carry on the work of reaping. Will you do your part?

Publishers' Column

With this month the Editor of THE REVIEW begins the seventeenth year of his connection with the paper, which dates from the very first number published. It is therefore also an anniversary number, and we are glad to say a word of the progress that has been made and the support received from a constantly growing constituency.

Beginning as a small, four page local sheet, THE REVIEW has grown to a monthly of no mean proportions, receiving commendations from editors and publishers of our own and other church papers that are indeed encouraging.

These have been supplemented by letters from our readers that have more than com-

pensated the editor for the many nights he has devoted to this work, feeling that his efforts in behalf of the young people of our Church have accomplished some good.

Our only hope is that the members of the League will continue their hearty support and, if possible, give us a larger list of subscribers during this year than we have ever had before. It would be a very desirable thing to report at the National Convention at Canton in October a large increase in our subscription list.

Read the Publishers' Column in the last issue, and then act. Address all orders to THE LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

Topics—Back Numbers Wanted

Several of our patrons are very anxious to complete their files. Just now we want: One copy of No. 7; two copies each of No. 10 and No. 16; three copies each of No. 6, No. 8 and No. 9; four copies each of No. 1, No. 5, No. 12 and No. 14; five copies each of No. 4, No. 11 and No. 15; six copies of No. 13, and seven copies of No. 2.

A fair price will be paid for any of these missing numbers, but if you have them and will be willing to donate them to the Luther League of America, we will be glad to receive the donation. George H. Schnur, 74 W. Main street, Chillicothe, Ohio.

THE LUTHERAN ALMANAC AND YEAR BOOK (Lutheran Publication Society, 1424 Arch street, Philadelphia; 10 cents) contains all the usual interesting church and almanac information, names and addresses of all Lutheran ministers in the United States, with locations of the churches in all the large cities. The Lutheran statistics therein are the latest and most carefully prepared. Of special interest are the photographs of the heads of institutions of learning, in connection with the lists of those institutions.

—Negotiations have been completed whereby 300 or 400 Swedish Lutherans will settle near Asheville, N. C., coming from New England, and bringing their pastor, Rev. W. Edlund, with them. Pastor Edlund has been spending some time in Asheville, making preparations for the coming of his people.

Easter Memorials

Should be decided upon at once. Can we not assist you as we are

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Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The "Somtagsgast," edited by Rev. G. U. Wenner, D. D., prints the following interesting information about the Lutheran Church in this city: "There are 122 churches, and, in round numbers, 50,000 communicants, an increase of 11,000, or 30 per cent., since 1899. The increase in churches has been one German, ten English, and eight of other languages. In membership the percentage of increase has been, in German churches, 16; in English, 144, and in other languages, 40. The Gospel is preached in ten languages in the Lutheran churches of the city."

—The Swedish Gustavus Adolphus Church, Rev. Mauritz Stolpe, D. D., pastor, has recently organized an English Lutheran Sunday School, which holds its sessions at the same house as the Swedish one. This is the fourth Sunday School under the supervision of this congregation.

—Mr. Henry Schwabeland, who recently completed twenty-five years of service as superintendent of the Sunday School of Holy Trinity Church, Rev. Dr. C. Armand Miller, pastor, was the recipient of a beautiful silver loving cup from the Sunday School teachers at a supper in his honor on Tuesday evening, February 27.

—Rev. E. J. Keuling, of Perth Amboy, N. J., has received and accepted a call from the Brooklyn Missionary Society to College Point.

—A memorial window and a memorial tablet were placed in St. Peter's Church in honor of its late pastor, the Rev. Dr. Moldenke.

—Grace Church, Rev. John A. Weyl, pastor, recently celebrated its twentieth anniversary.

Philadelphia

—The consecration of the new building of the Church of the Advocate, on Chelton avenue, Germantown, took place on Sunday, March 25. Rev. I. C. Hoffman, president of the Conference, preached in the morning, and Rev. Dr. Ziegenfuss, pastor of St. Michael's, conducted the consecration service. Rev. C. J. Hirzel spoke in the afternoon, and Prof. Dr. Fry preached in the evening. The congregation has called Mr. John Fisher, a student in the Seminary at Mt. Airy, as pastor, who expects to assume charge. The building cost about $6,000.

—Rev. Herbert C. Alleman, pastor of Messiah Church, has been elected pastor of Christ Church, Gettysburg, Pa.

—The cornerstone of the new building of the Church of the Incarnation was laid on February 7. The church is to replace the building burned last August, and together with the parish house, which is already completed, is expected to cost $35,000.

—William H. Staaks, Esq., of this city, was elected secretary of the Congress on Uniform Divorce Laws, which met at Washington, D. C., on February 19.

Chicago

—A correspondent representing General Synod interests in this city says that seven years ago there were in Chicago two General Synod churches, with 181 members; now there are nine churches, with 761 members.

—The Rev. William Lee Hunton, Ph. D., for four years pastor of the Church of the Holy Trinity, has resigned to accept a call to the General Council Publication House as its special representative. He will be missed by his Chicago associates, but is eminently fitted for the new field of labor.

—Rev. David A. Davy, of West Sand Lake, N. Y., has accepted a unanimous call to the newly organized Unity Church, assuming the duties of his new pastorate April 1.

—Tabor Congregation, which was organized February 27, 1900, by Dr. Abrahamson, with thirty-one communicant members, and now numbers 280 members, dedicated a magnificent brick church building February 25.

—Bethel German Lutheran Church, Rev. Albert Kaitschuck, pastor, and St. Peter's German Lutheran Church, Pastor Michelmann, have inaugurated English evening services.

—Paul O. Stensland, a banker, in Chicago, has given the Norwegian Synod Congregation a large site on Monticello avenue, near Irving Park Boulevard, on which a mission church will be erected.

Washington

—Zion Church, Rev. C. F. Bergner, pastor, has decided to erect a new church building to replace the present wooden structure. The work will be started soon. The building will be of the Gothic style of architecture, with a tower.

Pittsburg

—Rev. H. R. Erdman, pastor of Zion's Church, Johnstown, Pa., has received a unanimous call to St. Peter's congregation, East End. This large congregation is not connected with the Synod and has not had Lutheran pastors for years.

Baltimore

—On Sunday, February 4, the Third English Lutheran Church celebrated the twenty-ninth anniversary of the pastorate of Rev. I. C. Burke, D. D. An appropriate sermon

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was preached by the pastor. The growth of this congregation in numbers and liberality under the present pastorate may be partially estimated from the statement published that the fund for benevolence the first year of Dr. Burke's pastorate was $50, while last year the congregation paid into the Synodical treasury for these purposes $1,100, and its local benefactions raise this amount to a total of $2,100. An anniversary offering of $1,500 was made to the church. The congregation numbers 700. A high type of piety and spiritual power is maintained.

St. Paul

—A missionary society in the First Swedish Lutheran Church in St. Paul has undertaken to pay the salary of Missionary Eckardt, beginning with the time of his sending. The society is composed of eighty young women.

—Rev. A. J. D. Haupt, pastor of the Memorial Church, was honored by the Governor of Minnesota with an appointment as a delegate to the Washington Conference on Uniform Divorce Laws.

Jersey City

—Rev. E. W. Fulper has resigned the pastorate of the Church of Our Saviour on account of ill health. The congregation has extended a unanimous call to Rev. John H. Meyer, of Hellam, Pa., who has accepted the call.

Buffalo

—Rev. William T. Grommisch has accepted a call to St. Matthew's Church, Augusta, Ga., as the successor of Rev. C. E. Weltner.

Syracuse

—The Lutheran Church of the Atonement, Rev. E. L. Tucker, pastor, consecrated its new church building, at West Brighton avenue and Cannon street, on Sunday, February 18. The building is a substantial and churchly one, seating 150 people, or 250 by opening doors that separate the Sunday School rooms from the audience chamber. The congregation was organized June 12, 1904, and is the eighth Lutheran church in this city.

New Orleans

—St. Paul's congregation, made up of colored converts to Lutheranism, and in charge of Missouri Synod pastors, celebrates the twenty-fifth anniversary of its organization. The Synods named above have three mission stations among the colored population of New Orleans, and all report the outlook encouraging, although not wholly free from present and prospective trials.

Wilmington

—Rev. Dr. Paul Isenschmidt on Sunday, February 11, observed the thirty-fifth anniversary of his pastorate of Zion's German Church. Dr. Isenschmidt was ordained by the Ministerium of Pennsylvania in 1869; he served St. Paul's Church, Norristown, for nearly two years, and became pastor of Zion's Church in 1871.

Atlantic City

—On the evening of February 21 Rev. J. Howard Worth was installed as pastor of St. Andrew's-by-the-Sea. The sermon was preached by Rev. H. E. Jacobs, D. D., LL. D., and the act of installation was performed by Rev. I. C. Hoffman. St. Andrew's Church is located at the corner of Michigan and Pacific avenues.

Omaha

—Zion Lutheran Church will this year build a new edifice, 40x70 feet, at Lafayette avenue and thirty-sixth street.

Miscellaneous

—The statement is going the rounds of the Lutheran press that this year marks another important centennial, that of the establishment of the first English Lutheran Church in America. It was organized in Philadelphia in 1806.

—The life of the Lutheran Church in some sections of the West not frequently mentioned in Lutheran Church newspapers is shown by the report of the consecration of a new church edifice, costing nearly $4,000, by the General Synod Church at Albuquerque, N. M. The congregation is several years old, but its home was not well located, and the movement to change it was begun about a year ago. Rev. C. Wenning is the pastor.

—The gift to Wittenberg College and Seminary by Rev. M. W. Hamma, D. D., of Baltimore, of lands in Nebraska, which will net more than $100,000, has been announced. Other land retained by Dr. Hamma is to go to Wittenberg ultimately, and will increase the gift by about $50,000. This is one of the largest gifts ever bestowed upon a Lutheran institution.

—The contributions for benevolence in 1905 by the Lutheran Church in the United States amounted to $1,622,105.60, or $42,447.25 less than the year before.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District

—The annual convention of the Luther League of New York City was held at Christ Church, 404 East Nineteenth street, Rev. G. U. Wenner, D. D., pastor, on Tuesday evening, March 20, 1906. The opening exercises, conducted by Rev. W. S. Freas, Jr., were followed by a brief address of welcome extended by Mr. Max Wedell, president of Christ Church League, to which President Brandes responded. The reports from the local societies were, as a whole, very encouraging, showing a total membership of 837, a gain of 55 over last year, and the acquisition of a new society. The reports further showed great activity in all the Leagues. The convention was exceedingly well at-

tended, all the societies except one being represented by large delegations. The feature of the convention was a stirring address on "Saving Our Own," delivered by Rev. Frederick B. Clausen. In the course of it he lamented the lack of enthusiasm, especially on the part of young people, in Church work. The speaker made the startling assertion that our Church is losing, and proceeded to show that in a very real sense this statement is true. Those within the Church are not firmly held, and those outside the Church are not brought within. The fault, he continued, lies not in the Church or its method or its pastors, but in the individual who professes but does not possess an active interest in the Church. It is the individual upon whom the success or failure of our Church depends. Lutherans are "overfed and underworked." An enthusiasm for our Church must be aroused, and that enthusiasm must reveal itself. Work must be done. "Faith without works is dead." Show me your works and I will believe your faith. The question, "Were there not ten cleansed, but where are the nine?" illustrates the state of affairs with our newly confirmed. But we must not be entirely pessimistic in this matter. Let us hope that the steady growth of our young people's societies may be a foreshadowing of the growth of our Church.

Brooklyn District

—The Brooklyn District will hold its next regular meeting at Holy Trinity Church, Rev. A. Steimle, pastor, on Monday, April 23, at 8:15 p. m. On Monday, May 7, we will also hold our spring convention, with special music and interesting addresses, at Holy Trinity Church, Cumberland street, near Lafayette avenue, Rev. A. Steimle, pastor. All Lutherans are especially invited to attend. The executive committee hope and pray for a special activity on the part of our workers in the holding of the newly confirmed to the Church by means of our individual League work, even if necessary to organize Junior Leagues subordinate to Senior Leagues.—F. L. Rath, Chairman Executive Committee.

—At the last meeting of the Luther League of Emanuel's Church, Rev. Emil Roth, pastor, a discussion concerning the formation of a Junior League, under the supervision of the Luther League itself, arose, and measures were adopted to carry into effect the suggestions made. The proposed outing to the Wartburg Orphan Farm School on Memorial Day received a unanimous vote.

—The new officers of the Luther League of St. Stephen's Church, Rev. Luther D. Gable, pastor, were installed at an impressive service in January. The officers are: President, Frederick L. Henningsen; vice president, Thomas Palmer; secretary, Miss Maesenouev; corresponding secretary, Miss Bosselmann;

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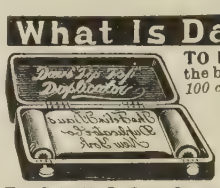

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financial secretary, Miss L. Meyer; treasurer, Henry Rohman. At this meeting there were received eight new members, making nine since the first of the year.

—The Luther League of Holy Trinity Church, Rev. A. Steimle, pastor, consists of fifteen active members. The officers are: President, Miss L. Warager; vice president, Miss S. Peper; recording secretary, Miss E. Eckart; corresponding secretary, Miss A. Aschoff; treasurer, Frank Schottler. On March 29 a "Dutch supper" was served at the residence of Miss L. Warager.

—The Luther League of Holy Trinity Church, Rockville Centre, Rev. F. Tiemann, pastor, elected the following officers for the ensuing year: Miss Marie Luning, president; Miss Augusta Wilkens, vice president; Miss E. Folger, secretary; Miss H. Gerhold, treasurer. At the close of last year $117 was turned over to the Church building fund. This year's pledge is $100, but an effort will be made to exceed that amount.

—The Luther League of St. John's English Lutheran Church, Richmond Hill, elected the following officers for the year 1906: Miss Elizabeth Staudermann, president; Mr. John Sheld, treasurer; Miss C. Wagner, vice president; Mr. Harry J. Arnold, secretary. In February a successful concert was given by the members of the League for the benefit of the building fund of the church.

Rhinebeck District

—The Luther League of St. Luke's Church, Valatie, has voted to continue its usual custom of contributing $5 per year to the Home Mission Board of the General Synod. This society also gives the offerings of the first Sunday in each month, to be divided equally between Home and Foreign Missions.

Albany and Susquehanna District

—The Luther League of St. Mark's Church, Middleburgh, Rev. Frank Wolford, pastor, has elected the following officers for 1906: President, Miss Emma Frisbie; vice president, Arnold Almy; secretary, Miss Cornelia Frisbie; treasurer, H. R. Vroman; missionary secretary and treasurer, Mrs. George A. Hill; organist, Miss Georgia Keeler; assistant organist, Miss Mary E. Cooper. This League now numbers about forty members, and is using the Hymnal and the Topics very successfully. President Reynolds, of the State League, made an official visit to the League on March 5.

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PENNSYLVANIA.

Allentown District

—At the annual meeting of St. John's Luther League, Pen Argyl, the Rev. L. D. Lazarus, pastor, the following officers were elected: President, Mr. Milton Speer; vice president, Mr. Lewis Morris; secretary, Miss Amelia Gum; treasurer, Mr. Walter Morris; organist, Miss Bertha Frantz; assistant organist, Miss Esther Bitz. Upon recommendation of the pastor, the League resolved to continue the publication of the Parish Visitor, a local church paper devoted to the interests of the congregation, and to hold bi-monthly meetings on the second and fourth Tuesday evenings, in addition to the Sunday evening meetings. One midweek meeting assumes an educational character and the other a social character, with an address by an invited speaker.

B. M. and C. District

—The twelfth annual convention of the Bucks, Montgomery and Chester Counties District League occurred on Thursday, February 22, in Augustus Church, Trappe. The program included the report of the delegate to the State Convention, Miss Martha Ryberg, and an address by Mr. Norman Y. Ritter on "The League's Responsibility," and at the evening session an address by Rev. Jacob Fry, D. D., of the Theological Seminary, Mt. Airy, Philadelphia, whose subject was "For What the Lutheran Church Stands."

—The Luther League of Trinity Lutheran Church, Coatesville, Rev. F. J. Baum, pastor, presented to the congregation a church bell weighing 900 pounds.

Lebanon County

—On January 19, 1906, the Luther League of St. James' Church, Lebanon, Rev. H. Branson Richards, pastor, invited the Young People's Luther League of Trinity Church, of the same city, Rev. J. H. Sandt, pastor, to unite in a fraternal visit to the Luther League of Palm Church, at Palmyra, Rev. J. H. Nieman, pastor. About eighty Leaguers took the trip of 10 miles and found a church crowded to the doors to receive them. The visiting delegation entertained the Palmyrans with an excellent musical and literary program, after which they were in turn entertained and served with refreshments. The return visit from the Palmyra League occurred on February 20, when the joint service was held in Trinity Church at Lebanon. The large auditorium of the church was filled to welcome the fifty visitors. A delightful program was rendered. Afterward there was a social hour in Trinity Hall, the parish house

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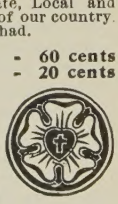

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of Trinity Church, where refreshments were served, interspersed with singing by the efficient choir of Trinity Church and sparkling speeches by pastors and laymen. There seems to be a renewed interest in Luther League work in Lebanon and vicinity. The League of Trinity Church is strong and especially fitted for good work, with handsome rooms in Trinity Hall, which are open every week. The League of St. James' Church also has rooms, especially furnished for its work, in the south transept of the church. The Palmyra League is the oldest in the county.

Berks County District

—The District Luther League of Berks County will hold its fiftieth quarterly convention in St. John's Church, Rev. H. C. Kline, pastor, April 19. Rev. J. H. Umbenhen, of Pottsville, will deliver the address at the evening service, on "Christ's Commission to the Church."

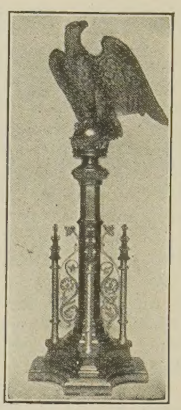
WISCONSIN.

—A Luther League established last October, and described by a recent visitor as a "stirring society," is one of the active factors in the building up of the new Church of the Holy Trinity, Madison. Its devotional meetings are held on Sunday afternoon, and are well attended.

MINNESOTA.

—The Luther League of Memorial English Lutheran Church, St. Paul, held its twenty-first anniversary at the Church, February 27. The address of the evening was given by Rev. P. Peterson, of the First Swedish Church, in which he spoke very forcibly of the work of young people in the Church. The League was organized February 6, 1885, by Rev. A. J. D. Haupt and four others, Rev. Haupt being the only one of the original five who is still a member. The membership has increased more than tenfold since the first meeting, and the League is making an effort to increase its membership to a hundred active workers this year.

—On Thursday, March 1, the members of St. Peter's German Luther League, Minneapolis, Rev. H. Hartig, pastor, gave a banquet in honor of their fifth anniversary. About fifty members and friends were present. Grace was asked by Rev. H. Hartig. Mr. B. R. Schwarz, president of the League, as toastmaster, welcomed the people, and introduced the first speaker of the evening, Rev. H. Hartig, who spoke on "The Church." Mr. Johnson, president of the Twin City Luther League; Mr. B. Hunziker, Mr. Alvin Evert and Mr. John Priebe also responded to toasts. The program was completed with vocal and instrumental numbers. The dining hall was profusely decorated with the Luther League colors and illuminated with colored electric lights. On Thursday, January 25, the following officers were elected: President, Mr. B. R. Schwarz; vice president, Mr. John Hunziker; secretary, Miss Mae Ackerman; treasurer, Miss Bertha Hunziker; librarian, Mr. Gust Schloser.



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CALIFORNIA.

The Central California District Luther League

—The District Luther League of Central California assembled for its third convention in Grace Lutheran Church, San José, Cal., Rev. William E. Crouser, pastor, March 7, 1906. A program, carefully arranged by the president, Rev. J. C. Pedersen, of Salinas, Cal., contained ample material for a profitable meeting. One of the speakers was not present, and so the topic, "Why Are You a Luther Leaguer?" assigned to him, was omitted. However, there came enough before the meeting to awaken an ardent interest in the cause of the League. As usual, Immanuel's Church captured the laurels for number of representatives present, Salinas League coming next. Salinas League is easily the banner League in contributions. Besides its regular obligations, it contributes to the education of a boy in India. The "rally session" was a most successful one. Rev. O. H. Gruver, of Oakland, Cal., spoke in his usual logical and interesting style on the topic, "League Fundamentals." The boys' orchestra of Rev. Emil Meyer's Bible school added several interesting numbers. The closing address, on "Our Opportunity and Responsibility," was delivered by Rev. Emil Meyer. Certainly did the "Rally Hymn" come in at the close with its inspiring music and strictly Lutheran motive. This District League is yet wearing its swaddling clothes, but is gaining strength and courage. It has assumed another responsibility to assist in supporting a boy student in the mission fields of the General Council in India.

—The Luther League connected with the church at Pasadena, Rev. P. W. H. Frederick, pastor, has subscribed $25 to the fund for a new church building to be erected this summer.

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OHIO.

Northeastern District

—The eighth annual convention of the District Luther League of Northeastern Ohio was held in the First Lutheran Church at Kent, Rev. Abram Miller, D. D., pastor, on February 22. The devotional service of the morning session was in charge of Rev. Miller, and was followed by comments on the opening theme, "Be Ready Always to Give an Answer to Every Man That Asketh You for a Reason for the Hope That Is in You." Much emphasis was laid upon having a knowledge of what we believe and why we believe it. In order to obtain this knowledge, a thorough study of the Catechism and of the Word itself was recommended. It was also said that while it is well to be always ready to give an answer to everyone who asks, there is also a self satisfaction in having clearly in one's own mind just what one believes and why. After the appointment of committees, the convention adjourned. Devotional service in charge of Rev. A. L. Benze opened the afternoon session. Then followed the address of welcome by the pastor and a response by Rev. E. L. T. Engers. "The Luther League's Opportunity for Advancement" was discussed under three heads—"Educational," Mr. Elvah Grafton; "Spiritual," Miss Ethel Close; "Practical," Mr. A. C. Holloway. Under the education head our opportunity to advance was discussed. There is no excuse for ignorance along secular lines, nor is there along religious lines. It becomes the business of the League to study religion. The second speaker emphasized the necessity of deep spirituality on the part of the members, by first having a knowledge of our faith and then living it. The practical side showed we must first be something, and then do something. The point was made that the League is under the direction of of the pastor. It is to help to bring members to the Sunday School and Church by looking first after the children of the Church, then by seeking those who have no church home. Different Leagues will and must have different lines of work. But so long as these various forms of work conserve the best interests of the Church they are the rightful duties of the League. Every League officer must be on the alert to secure the highest results. "The Loyal Luther Leaguer," "What He Is" and "What He Can Do" were the subjects of two admirable papers by Miss Herbster and Miss Seesholtz. He is an active Christian worker, filled with the spirit of obedience to his Captain, and acquainted with the true meaning of his Captain's commands. Knowing, he is to do. There have existed men at all times in the history of the world who spent their whole lives in trying to learn how to do certain things which can be best learned by trying to do them. The Luther Leaguer is not simply to try to learn what he is to do, but he is to try to do. One of the most striking characteristics of the true Luther Leaguer is the influence he will silently exert in his own home, then in the Sunday School, the midweek service and the regular Church service. He is to aid his pastor in every possible way, and thus make his life one of increasing yet unobtrusive activity. After a solo by Miss Lutz, the subject, "Our Heritage," was discussed by several pastors. It was said that Lutheran young people are rich in their heritage. While Martin Luther does not belong exclusively to us, yet we bear his name. There has been left to us the heritage of the most dauntless courage the world has ever seen. There has been left to us a priceless legacy in the liturgies of the Church, in the common service, in her literature, in her music. We are the stewards of this heritage; it behooves us to care for it most zealously. The convention in the evening was highly favored by having as the speaker Rev. F. W. E. Peschau, D. D., who delivered an eloquent address on "Protestantism's Power." Dr. Peschau emphasized that God is the power back of all things that are ennobling and uplifting. Hearts reach to God, so from God comes the great power of Protestantism. The power of the Church within is in her principles of salvation; without, public reforms. He spoke of the recognition accorded the laity of the Church, of the desire for an educated laity. The Lutheran Church is the first church of Protestantism in the world, third in the United States and second in Ohio. He spoke of her missionary power, her work for charity. As a trio demonstrating the power of Protestantism in the world today he named King Edward, Kaiser Wilhelm and Theodore Roosevelt. The officers for the new year are: President, Rev. E. L. T. Engers, Barberton; recording secretary, Mr. Elvah Grafton, Barberton; corresponding secretary, Miss Elda Piero, Canton; treasurer, Mr. A. C. Holloway, Akron. The convention then adjourned, to meet in one year at Cleveland.

OREGON.

Columbia District

—The fifth convention of the Columbia District Luther League held its sessions in St. James' English Lutheran Church, Portland, Rev. J. A. Leas, pastor, beginning Tuesday evening, January 16. The church was artistically decorated with League colors and flowers. The full vesper service was used, Rev. G. A. Rydquist, of Astoria, preaching the opening sermon from the text, the 13th verse of the Ninety-second Psalm. Excellent music was rendered by St. James' choir. At the second session the report of the credentials committee showed that delegates were present from Vancouver, The Dalles, Oregon City, Portland, Astoria and the Puget Sound District, which was represented by Rev. H. A. W. Yung, of Seattle. Reports of officers and committees showed that the Columbia District League is gradually making itself felt in the development of Lutheranism in this Western country. Officers were elected as follows: President, William S. T. Derr; recording secretary, Anna Stubling; statistical secretary, Furn Church; treasurer, E. R. Gelinsky. Papers were presented on "Luther League Home Mission Work," by Albert Madsen, of Vancouver, and on "The Luther League and the Unchurched," by Selma Cramer, of The Dalles. A duet by Mrs. Leas and Miss Wickline

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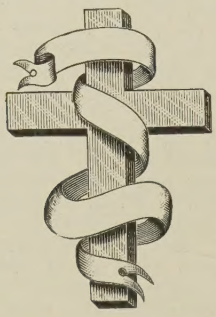
The April Juniors

Department Editor, Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

INSCRIBE YOUR NAME AROUND THE SAVIOUR'S CROSS.



What better plan of spending the Junior hour can be found than by the use of the Topics? They are so rich and full of suggestion in every possible way.

The coming topics—The Speyer Diet, The League for Young Lutherans, The Persons Needing Holy Baptism, The Church Society Reading for Our Women, Baptismal Membership, etc.—are all of a timely and valuable kind. There is naught better for the coming church to consider.

Perhaps your Juniors would enjoy an evening with the magic lantern now and then, as a reward for fidelity.

Sometimes it may be well to introduce a useful thought or study into the program of the Junior hour. It may be that there is someone gifted with skill in drawing among the friends of the boys and girls, who will show them how to sharpen their pencils properly, how to compare with the eye the sizes of various objects at the same distance or at varying distances from the eye, how to draw a straight line and a true curve, etc. In making a picture it is well to know what is best to combine in it. The selection of suitable objects, pleasing, suggestive, capable of comparison or contrast one with another. It is delightful to be able to go out into the world with pencil or brush and copy from nature her flowers, her birds, her trees, her hills or her waves. To do this it is only necessary to thoroughly understand the few simple rules of perspective, outline, foreshortening and shading. An educated eye sees more, enjoys more, thinks more than one that is not trained.

As with drawing, so with writing, singing and shorthand. The time may come when, in all our public schools, shorthand or writing by sound will take the place of long hand, on account of the time thus saved.

KEYS TO OPEN A BIBLE VERSE.

An Eastertide verse, St. John 1:29, "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world.'"

Who speaks? Which John? Why is he called the Forerunner? Why styled Baptist? Where was John (verse 28)? Whom did John see? What was Jesus doing? What was His reason? What did John say? To whom? Of whom did he say it? Why use the term, "Behold"? To what did John compare Jesus? Who was Jesus? Why a lamb? Why *the* Lamb? What was the most sacred use of a lamb among God's people? What did the sacrifice of every lamb suggest? What does "of God" mean? What did God, the Lamb, come to do? Any difference between "sin" and sins? How much sin? How did Jesus take sin away? Whose power is the stronger—sin or the Lamb? Why? Did He take away our sins? Where? Why do we glory in the cross of Christ? In what spirit should we look upon the cross of Christ? Faith that He has taken all sin away. In what spirit should we bear our crosses, trials, losses? Patience, like the Lamb of God. Why is Easter associated with the cross?

How many Juniors are confessing Christ and entering the congregation as communicants this year?

What is *your ideal* of a Luther League?

Luther League

(*Continued from page* 33.)

was enjoyed. The rally meeting held Wednesday evening was interesting and profitable. Rev. H. A. W. Yung conducted vesper service and Rev. C. F. W. Stoever, of Tacoma, president of the Bi-State League of Oregon and Washington, gave the address. There was some excellent music by local singers and by the choir. At the conclusion of the rally the local League tendered a reception to the visiting delegates, which was a thoroughly enjoyable feature.

ANNA STUBLING, Secretary.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois